

The Role of Communication in the Religious Education of Children in Romania

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ABSTRACT: In Romania, religious education plays an important role. From ancient times to the present, parents and educators have been concerned with how to transmit and educate children in a healthy spirit and the faith of the nation to be carried forward. At home, it has a decisive role to play in education in school and in society. Another form of education is their formation as the people of hope and honor of a society that has undergone essential changes over time. Most of the time, the parents are the ones who make the decisions and their influence on the children's lives is decisive.

KEYWORDS: communication, religious communication, role of communication, education

Introduction

In Romania, research shows a high degree of religion and an increased continuity of the Christian faith. Roman families pass on to their children the truths of the faith, the teaching of the church, and they in turn pass on to their children. Romanians go to church, fast, confess and share. During Christmas and Easter holidays, families gather and spend time together. In Romanian schools' children have religion classes and Christmas and Easter holidays are observed by the state and announced long before that. We did not enjoy this during communism when we had to become atheists to become party members.

Nowadays, those who do not have a religious affiliation are very small. Romanians attach great importance to religion and their life is influenced by it. The role of communication of their children or from generation to generation is particularly important.

Content

Vasile Miron - a successful author through his educational-religious books states that "We are a vigorous people with a rich treasure trove of Orthodox traditions and spirituality that we inherited from our forefathers, lovers of nation, piety, culture and [...] We like to brag about our estates and ancestors, and it is not a bad thing that we do, but we must admit with regret that we are far from their way of thinking and living, because they had a different mentality. No matter how difficult they may be, they did not shy away from giving up their Christian and family duties, but brought children into the world and raised them carefully in the fear of God" (Miron 2017, 32).

Mother Magdalene in her book about reflections on children in the Orthodox Church today said that we must "teach our children to develop not only as individuals well adapted to earthly life in society, but also as eternal persons.": "I am the One who is" and we must become beings who not only exist or survive, but also who as living beings, who we truly are. Our children will find their true being in the relationship with God, who can it starts from their conception. Teachers are mere intermediaries in this process (Maica Magdalena 2008,21).

In Romania, religion classes are important for the education of children and young people according to the Appeal of the Consultative Council of Cults in Romania of February 28, 2015, which stated that:

1. Religion is an integral and defining part of European culture. That is why, in almost all European countries, religion is taught in the public education system.

2. Children and young people have the constitutional right to participate in religious classes, a right regained through the sacrifice of young people who confessed in December 1989 that “God exists”, thereby returning to the healthy tradition of the Romanian people, eminently religious.

3. Religion is a light for understanding the universe and life, as a gift from God, to promote the values of family, hospitality, justice, peace, solidarity, understanding, and fellowship.

4. Faith in God is the greatest spiritual dowry that the Family, the Church, the School, and the Community can pass on to children, because it helps young people to distinguish between eternal values and ephemeral values, and shapes their personality by teaching them to cultivate goodness and humanity, love of God and fellow human beings, gratitude for past generations and responsibility for the present and the future (Basilica 2015).

The role of religion in different schools and Universities from Romania is well studied. Participation in religious institutions like a college is one of the most dominant community of education. Religious institutions are widely known for creating a sense of community by offering various material and social supports for individual followers (Croucher et al. 2017).

There are methods of studying religion through which you can truly learn what the Orthodox faith is and what it entails. Romanian faculties train qualified teachers for religion classes in schools. Parents are also involved in this process of communication between the Church and children. Graduates in Theology are devoted teachers and passionate about the profession.

The process of learning and mastering the Orthodox faith through communication does not consist only in agglomerating some data over them. It is a well-developed process that describes the religious holidays in detail as well as the importance of Sunday (Miron 2010, 10), through effective communication; it is a process of acquiring knowledge and a better understanding of the faith. Those who succeed in life never stop studying and learning. It is very arrogant young people who think they have nothing to learn from life. Those who cannot get rid of prejudices, putting in their place facts and truths to help in life his peers may be extremely unconscious.

The truth was discovered through word, was engrafted with faith, hope was strengthened, suffering was healed, souls were invigorated and warmed and wills were hardened (Miron 2021,100). Mother Magdalene stated that human language is not suitable for expressing divine reality. However, human words can be spoken or written with divine inspiration. [...] Our first task is to urge children to share [...] This often means translating formulas into a language that they can follow (Magdalena 2008, 136).

By simplifying the use of words, children learn from each other. Religious language must be understood. Metropolitan Emilianos Timiadis described very appropriately the purpose of our pedagogy in the words: Let the children breathe the air of Orthodoxy (Timiadis 1989, 14). Children who breathe the air of Orthodoxy are naturally prepared to assimilate religion into their personal lives (Maica Magdalena 2008, 136).

The Appeal of the Consultative Council of Cults emphasizes that the values offered by religious education are an essential spiritual landmark and an existential link between all the knowledge acquired through the study of other school subjects. The teaching of religion in school has profound educational values, through its formative role in the lives of children and young people, as demonstrated by educational and sociological studies in the field. The hour of religion helps to reduce the negative effects of the contemporary crisis of identity and orientation, as it proposes viable models of goodness, holiness and human coexistence.

Religious education contributes to overcoming religious ignorance, which can foster ideological attitudes of intolerance as well as the hour of religion that contributes to the formation and cultivation of a living and confessing consciousness of the eternal value of the human person and to the promotion of his dignity in the family and in society (Basilica 2015). For effective communication, the methods of studying religion among children must cultivate in schools the skills and abilities to learn. The school is the place where children must be taught how to learn religion. They must be prepared to face reality, to learn to deal with that they will be the basic

pillars of the Romanian society. The children must be prepared to take over the world of tomorrow, to live with dignity, to respect the traditions of the nation and the orthodox faith. This also means having good religion teachers, devoted to the Orthodox profession and faith. Textbooks should also be appropriate, useful for study, understandable to children with a clear vocabulary. As parents we can encourage children to go to wreaths on Sundays and holidays. The result of our encouragement will be the feeling of certainty and competence. In fact, it can be an interesting and rewarding experience.

Today's child will be the adult - the man of tomorrow and as Miron Vasile states, "man cannot fulfil himself by living in isolation and retreat, [...] but by participating in the lives of others, opening up to others and contributing to the fulfillment of the moral good in the world (Miron 2017,18-19)."

According to Dan Badea, in a research study, age / time influences religious behavior in three ways: the cohort effect (the influence of conditions during the formation period: childhood and adolescence); period effect (influence of major social events experienced throughout life); aging or the effect of age. The cycles of individual life also produce variations in religious practice: it decreases in young adults who leave their parents' home and begin their professional careers, but increase after the establishment of a family and the appearance of a child. The explanation could be that the parents consider the Church important for the child's socialization and then the family begins to attend it with the child. Education is also cited as a factor that explains the differences in religious practice: as education increases, religious practice may decline. The explanation may be due to either the erosion of the faith in terms of its exposure to the instructional environment; or the high pecuniary value that the individual with a good training and salary gives to the individual time factor (Badea 2008, 12).

Parents and family members are the first to help young people by counselling, supervising, and praying for them. They need to be interested in their children's daily lives, behaviour, and concerns, and if they notice any deviations, take action. That is, to guide them and pray to God for their strengthening of the Orthodox faith. According to parents, teachers are obliged to help their children. Also, priests and clergy are the only ones who direct their steps to Christ, who penetrate through the hearts of all by grace and can put on their tender wounds the most appropriate spiritual remedies, such as: prayer, fasting, confession, Holy Communion, reading the holy books and lots of individual advice. Teachers who educate them in schools, high schools, colleges must be examples of morality, faith, behaviour and seriousness. I regret to say that very few teenagers are concerned with the accumulation of religious knowledge and the Orthodox faith. As a result, few teenagers and young people seek the help of the church, the counsel of priests, confession, and holy prayer. And this is not because of unbelief in God, but especially because of the lack of religious education and counsel on the part of parents and priests, which keeps them indifferent and pushes them to sin, that is, to inappropriate behaviour and problems with the whole society.

This paper presents the synthesis of some investigations presented in the literature, on the issue of the role of communication in the religious education of children and the needs of children, as well as the role of the family in the development of their personality. As many authors have shown, education is the art of training the man of tomorrow through his harmonious development in society.

The good or bad effects of education are felt at all levels of the child's personality and in all areas of its functioning: cognitive development, emotional-emotional maturation, system of interests and values, manifest behaviors, self-awareness, the nature of self-image and self-respect. The Romanian school contributes to ensuring a good religious education - it is written in all European documents, policies and confessions of the Romanian state associated with education. The consequence would be the following: children from families of modest origin would have a lower education than those from wealthy families - and they even have, as evidenced by the statistical results on social mobility and education. One of the priorities of the present should be the situation of children's education and the measures required to solve their problems.

A nation cannot take care of its future without educating its children, which in fact represents the future. In order to present children today, it is necessary to define their spiritual and material heritage.

Conclusion

In conclusion, the family has the most important mission in the harmonious development of all physical, mental and emotional abilities of the child. She needs to channel her interest and inclinations and help her slowly form her true personality. Children's problems are very diverse, so education plays the most important role in understanding their problems and finding the best solutions. As I said, the child's religious education begins in the "family's health" and continues with the school period, with the aim of the balanced and harmonious development of the young person in society.

Returning to the family environment, which is the main factor in the healthy development of the child, we can say that many of the positive or negative behaviours seen in the family are taken over by children from a very young age. For the good development of the children, for the formation of a harmonious personality, the warmth of the parental home, the affection of the parents, the family understanding is essential. In their upbringing, education and training, a lot of tact is needed, a correct combination of understanding and affection with parental authority, so that they can work disciplined, but with pleasure, respecting and loving their parents being a model for society. Forming good children is not an easy task, but with a little effort, parents will realize that in the end a great reward awaits them, of which they will feel very proud. Here we can say for sure: these are the consequences of a successful communication.

Communication plays an important role in the religious education of children in Romania. The first thing that is always needed is faith - and in order to strengthen the Orthodox faith in children, parents need to be a worthy example for them. If a person has received spiritual help as a child, he will come to his senses, even if he has strayed from the right path. If children are godly, God-fearing, that will help them all their lives (Paisie Aghioritul 2014).

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